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THE Unexplained

MYSTERIES OF MIND SPACE & TIME

John Dee

Tarot cards explained

In search of Harry Price

Glastonbury explored

Who was the iceman?

99



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THE Unexplained

MYSTERIES OF MIND SPACE & TIME

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In next week's issue

Divination examines palmistry – the art of interpreting the lines on the hand. Can such marks foretell one's future? Echoes of a distant past that intrude into present reality feature in a new look at long-term **Timeslips**, in which people, buildings and even places change or are seen differently. **Eileen Garrett** was one of the 'most thoroughly investigated mediums of modern times' – and is the subject of a special feature. Next, we look at the possible causes of **Ice ages** – and ask whether a gigantic freeze-up could strike the world tomorrow. Lastly, we review some of the many rumours that flying saucers have crashed on the Earth in **UFO cover up**. Does the persistence of these accounts point toward authenticity – and a massive government conspiracy – or not?

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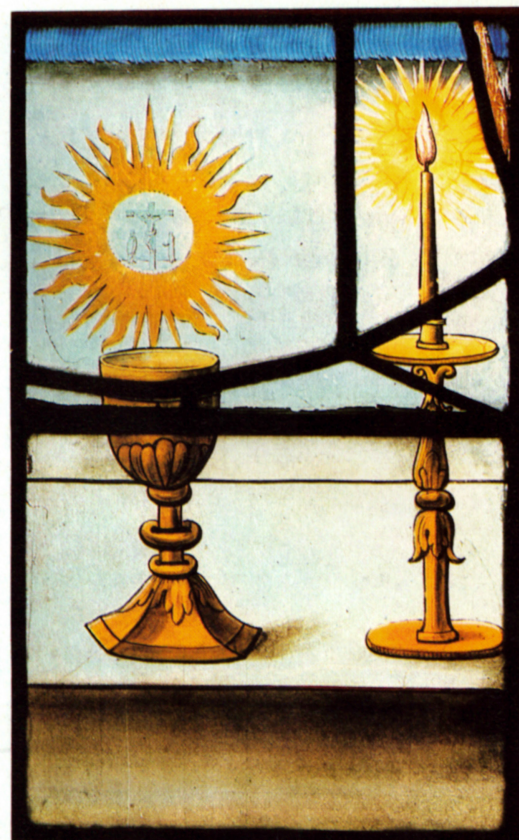
Glastonbury is a Mecca for visitors intrigued by its links with paganism, early Christianity, King Arthur and the Holy Grail – and other mysteries, from ley lines to zodiacs. PAUL BEGG investigates its fascination

FOR SOME PEOPLE the market town of Glastonbury on the river Brue in Somerset is just another historic place to visit. But for others it exerts a strange, powerful and disturbing force. In the foreword to the book *Glastonbury: ancient Avalon, new Jerusalem*, Anthony Roberts writes:

Glastonbury is one of those highly charged sacred focal points for the generation and transmission of cosmic energies. It is a planetary beacon and powerhouse of the spirit that enlightens all who approach its mysteries with a sense of humble participation and genuine love. It is a dangerous place because of the very potency of its spiritual energies, as those who have despoiled its brooding aura have discovered to their cost. It can generate madness and death as easily as it can produce tranquility and revelation.

Described in one guide to Somerset as a 'town of mean streets and commonplace houses', Glastonbury nevertheless draws thousands of tourists every year. What is the attraction? Among the claims made for Glastonbury are that it was the religious centre of pagan Britain; that it was visited by the boy Jesus; that Joseph of Arimathea brought the Holy Grail here and founded the first Christian settlement in Britain; that Christian hermits already here were organised by St Patrick into a formal community; that King Arthur was buried here; that a ritual maze is traceable on the Tor; and that several thousand years ago people shaped the whole

The Holy Grail (right, in a detail from a Rhenish glass panel) is a fundamental part of the tales that help imbue Glastonbury (below) with an aura of romance and mystery. The legendary vessel is linked with both Joseph of Arimathea and King Arthur, who in turn have a strong Glastonbury connection



Glastonbury terrain into a zodiac.

What truth, if any, lies behind these confusing and conflicting claims? At the centre of many of the legends is the now ruined abbey and the Old Church, a small building of wattle and daub that pre-dated the abbey on the same site. The Old Church in fact introduces Joseph of Arimathea into the Glastonbury folklore. According to one tradition, it was Joseph who built the church

The Glastonbury legend





of Pilate, which is included in the collection of writings known as the Apocryphal New Testament.

From Nicodemus we learn the unauthenticated tale that, following the crucifixion, Joseph of Arimathea was imprisoned by the Jews and then led to freedom by the risen Christ. This theme was developed about 1200 by a Burgundian knight named Robert de Boron in a long poem called *Joseph di Arimathie*. Here Joseph is presented with a 'vessel' – often portrayed as a cup used by Jesus at the Last Supper and in which his blood was collected as he hung upon the cross. This vessel, or Holy Grail, was eventually entrusted to one of Joseph's followers, Peter, and taken to the 'vales of Avaron' (Avalon) in 'the far West'. Many people believe that this means Glastonbury in England. In subsequent romances, it became Joseph himself who brought the Grail to Britain.

Joseph of Arimathea does not appear in any of the writings or chronicles about Glastonbury before the last decade or so of

– the first Christian foundation in Britain – and dedicated it to the Virgin Mary.

There are several versions of Joseph's journey to Britain. In one he arrived at Somerset with 11 companions and was made welcome by a local king, Arviragus. This king then made him a substantial grant of land at Glastonbury on which to establish a religious community. On the way there the missionaries, weary from their long travels, stopped to rest on the summit of nearby Wearyall Hill. Joseph, it is said, thrust his staff into the ground and, through a miracle, it sprouted into a thorn tree that thereafter blossomed every Christmas Day. The original tree was later destroyed but its descendants still thrive today. However, the thorn trees have blossomed in January since the changeover to the Gregorian calendar in the mid 18th century.

Another version claims that in AD 63 Joseph was sent to Britain by the Apostle James, who was at that time preaching in western Europe. A third variation says that Joseph was sent by St James because he was already familiar with the land, having accompanied the boy Jesus on a visit to Britain. According to this tradition, it was Jesus who built the Old Church, afterwards spending several years at Glastonbury with Druid priests who lived in a small community on top of the Tor.

Joseph of Arimathea is a minor but significant biblical character. A wealthy member of the Jerusalem town council, he was said to be a secret disciple of Jesus. Whatever his religion, it was he who arranged for Jesus to be taken down off the cross and buried in the new tomb he had prepared for himself. Thereafter Joseph disappears from the Bible, but his story was picked up in the gospel of Nicodemus, also known as the Acts

The site of Glastonbury Abbey (above) is said to be the same as that of the first Christian church in Britain, founded by Joseph of Arimathea (right). The Holy Thorn (below), a unique hawthorn first found in Glastonbury, is supposed to have sprung up miraculously when Joseph's staff was thrust in the ground



the 12th century. No connection between the two is made in a history of the abbey written about 1130 by William of Malmesbury, a highly respected historian who took considerable pains to ensure the accuracy of his material. William believed the Old Church to be of great antiquity, but he did not think it had been constructed in the lifetime of the Apostles.

In 1184 there was a raging fire at Glastonbury that destroyed the Old Church and many of the abbey's documents, records and holy relics. The monks launched what amounted to a publicity campaign to attract pilgrims – and money – to the abbey. Part of their programme was to produce a new edition of William's history. It was the unknown editor of this work who made the link between Joseph and the Apostle James, asserting that St James sent Joseph to Britain. He quoted as his source a bishop of Lisieux, France, named Freculf. Turning to Freculf we find that, while he certainly claimed that St James was evangelising in western Europe in the first century, he did not mention Joseph of Arimathea or any journey to Britain in AD 63.

Meddling by monks

The story of Joseph of Arimathea's visit to Britain cannot be traced further back than this re-editing of William of Malmesbury's history of Glastonbury. While it is possible that some sort of tradition linking Joseph and Glastonbury may have existed before the great fire of 1184, it is more likely that the story originates from this time. There is a logical reason for this surmise. Many historians of the early Church have shown how church histories were altered. In the years following a catastrophe, in which the memory of the founder and foundation of a church or monastery had been erased, any facts and legends that remained were often



Modern Glastonbury (above) is a rather ordinary market town in Somerset. Yet it draws thousands of tourists every year – visitors who look beyond the 'mean streets and commonplace houses' to the Tor (below). This, just outside the town, is the source of many interesting conjectures about Glastonbury's special power of attraction

supplemented by borrowing from other sources. This was done in an effort to maintain a history, so as to stimulate the pilgrimages on which churches relied for money. The legend of Joseph of Arimathea was probably borrowed from another source for the Glastonbury Abbey history. Nevertheless, Glastonbury's claim to be the first Christian foundation in Britain was never seriously challenged by other churches, even though they might have profited from the same assertion. This makes it easier to believe in the possibility that, behind the Joseph story, there lies a genuine tradition about the coming of Christianity to Britain via Glastonbury.

Nobody knows exactly when Christianity reached Britain. But whenever that was, Glastonbury is one of the places where it might well have begun. Why is this?

Economic historians have stressed Glastonbury's importance as a trade centre with Gaul and the Mediterranean. This





Glastonbury Tor is the most impressive landmark in the region. It rises 500 feet (150 metres) out of the flat Somerset countryside and is visible from all directions for up to 20 miles (30 kilometres). There is a belief that the Tor was built by ancient peoples, but it is a natural feature. The hill is composed of Jurassic blue limestone (lias strata), topped by very hard sandstone. The summit, which is fairly flat, is about 100 by 50 feet (30 by 15 metres). On the slopes are numerous terraces, which are conventionally explained as either natural or the result of the prehistoric system of agriculture that left ridges or lynchets on the terrain. To these theories has been added one of an occult nature by a Mr Geoffrey Russell, who has suggested that they are the remains of a three-dimensional maze that symbolically represented the road from hell – the base of the Tor – to heaven – the summit. This maze, he proposes, was walked by early Christian pilgrims and possibly followed leys; he believes that crossing the lines to get to the top of the Tor could be dangerous. Francis Hitching in his book *Earth magic* seems to support this idea when he says that many modern tourists who have climbed the Tor, crossing the maze in the process, claim to have experienced 'an inexplicable drain of energy'.

A remote settlement

Archaeologists have failed to find much sign of habitation on the Tor before the fifth century, but by then, they say, there was a substantial settlement there. The settlement was exposed, remote and difficult of access – not the sort of site usually selected for an ordinary permanent community. Another possible explanation is that the hilltop dwellers formed either a religious or defensive enclave. The archaeological evidence is inconclusive, but the arguments for one or the other opinion are worth considering.

For example, the type of building and

being so, there is no inherent reason why a party of Christian missionaries should not follow the trade routes, as they so often did elsewhere, and arrive in Glastonbury. So perhaps the legend of Joseph of Arimathea, like so many tales based on oral tradition, does contain a kernel of truth.

It is harder to credit the story of the miracle of the thorn tree, which is supposed to have sprung from Joseph's staff. There is another aspect to the Holy Thorn. It is botanically interesting, being a freak hawthorn or appplewort. The seeds yield only common hawthorn and the plant can be propagated only by grafting. This is the kind of knowledge that may have been exclusive to the Glastonbury monks, and it may have given the tree a special significance. It is also possible that the timing of the flowering at Christmas may have inspired the monks to attach a Christian connotation to the plant. Another suggestion is that the thorn was the focus of some pagan act of worship, and that the monks gave the plant Christian significance to weaken the attraction of paganism.

Paganism lays its own claims to Glastonbury, there being a recurrent theme that Glastonbury was once a great pagan religious centre. Indeed, if an important pagan holy place did exist there, it would explain the establishment of an early Christian settlement there too. For it was not uncommon for the Church to take over existing sacred sites and Christianise them.

Above: pilgrims were very important to medieval Church finances, because they spent freely. So when William of Malmesbury's popular work on Glastonbury Abbey was burned in 1184, the monks produced a new edition. It was only then that Joseph of Arimathea entered the Glastonbury story



Below: a mass of meat bones unearthed by archaeologists in a dig on Glastonbury Tor between 1964 and 1966. Some experts say that this kind of food source is an argument against a Christian settlement on the Tor, since early Christians were not meat eaters

Below right: one of the two graves that came to light in the same dig. The heads of both bodies were pointing to the south, which is a non-Christian alignment, and therefore has been taken as evidence of a pagan community on the Tor



Left: the Tor from above, showing the terraces on the slopes. One of the conventional explanations is that they are the result of unequal erosion of the hard sandstone strata and the softer limestone strata, but there is no geological evidence for this. Nor is the theory that they were formed by the prehistoric system of lynch-strip farming satisfactory. Occultists favour the idea that the terraces were once a three-dimensional maze of much religious significance, deliberately constructed for ritual purposes

evidence of metal working is suggestive of a Christian community. And the remoteness and exposed position may have appealed to an ascetic, around whom a group of followers could have collected. Against this must be set the fact that a great quantity of animal bones have been found, suggesting that the community ate meat: meat eating is wholly inconsistent with what we know of the dietary discipline of early Christians. Even if we suggest that, on this point, the Tor Christians were not orthodox, such evidence of meat eating makes it unlikely that the community was a Christian one.

But what about a pagan religious settlement? This is supported by the evidence of two graves whose bodies have the heads pointing to the south, which is generally a non-Christian alignment. However, there is little more that points to the possibility of a religious community.

This leaves the possibility of a defensive or quasi-military settlement. The Tor certainly commands an unparalleled view of the surrounding countryside, and the difficulty

arrived with his army to rescue her, but bloodshed was averted by the intervention of Gildas, whose mediation restored Guinevere to Arthur. If Melwas did kidnap Arthur's wife, he would want to keep her somewhere he could defend. Why not a stronghold on top of Glastonbury Tor?

It is impossible to discuss the early history of Glastonbury without mentioning Arthur. His presence is never far away. Likewise it is almost impossible to distinguish fact from fiction. In the *Historia regum Britanniae* ('History of the kings of Britain'), written in about 1136 and now regarded as largely fictional, Geoffrey of Monmouth tells us of the death of Arthur. According to his account, Arthur's traitorous nephew Mordred seized the kingdom of Britain while the King was abroad. Arthur returned to Britain with his army and drove Mordred and his mercenary army into Cornwall, where the two forces met in a final, terrible battle near the river Camblan. Mordred was killed. 'Arthur himself,' says Geoffrey, 'our renowned king, was mortally wounded and was carried off to the



of access would work in favour of easy defence. Indeed, one authority sees the settlement as an 'eyrie-type fortress' of a local chieftain, for to him the type of buildings, the meat eating, the metal working – even, perhaps, the graves – are consistent with this. And his choice for the builder of such a residence-fortress on Glastonbury Tor is Melwas, chief of the Summer Region (Somerset) in Arthur's Day. Is there any other evidence for this supposition?

About 1150 Caradoc of Llancarfan wrote the *Life of a British monk and historian called St Gildas* (c. 500–c. 570). Like the majority of saints' lives, it cannot be taken as historical fact, but parts are probably based on real events and much may be genuine tradition. *The life of St Gildas* is particularly interesting in its application to Glastonbury because it tells how Melwas kidnapped Guinevere, the wife of King Arthur, and held her captive at Glastonbury. Arthur

Isle of Avalon, so that his wounds might be attended to . . . this in the year 542. . . .

Where was Avalon? Geoffrey of Monmouth does not give a hint of where it was located in his *Historia*, but it seems unlikely that he had Somerset in mind. In his poem *Vita Merlin* ('Life of Merlin'), written about 1148, he speaks of Avalon in terms that are not compatible with Somerset. William of Malmesbury, a more trustworthy historian, makes no connection between the two places and is in fact quite specific in saying that the location of Arthur's grave was unknown. Yet 40 years after these two were writing, Avalon was being identified as Glastonbury as if the connection were an ancient tradition. Moreover, the monks at Glastonbury Abbey claimed to have located King Arthur's very grave.

Is Glastonbury correctly identified as the Avalon of Arthurian myth? See page 2006

Is it possible to read an individual's future from a pack of Tarot cards? In his continuing series, BRIAN INNES describes the most popular method of divination, explaining how the cards are consulted and how the significance of each one can be interpreted

THE DIVINATORY methods so far considered are aleatory – that is, they are based upon what seems to be a random selection of identical elements. The word 'aleatory' comes from the Latin for dice-player, and of course one of the simplest of divinatory methods consists in the throwing of one or two dice.

However, numerous experiments in psychokinesis have suggested that an experienced dice-thrower can influence the results of his play; and it may well be that the subconscious mind, or some transcendental aspect of it, is able to calculate the implications of the number of geomantic marks being made, or, as in the *I Ching*, yarrow stalks selected, before the hand has completed its movements.

It is certainly worth postulating that the mind, being in some kind of telepathic awareness of all the interpretations available, in some way selects the most suitable answer



Coming up trumps

to the question that has been posed, and then subconsciously causes the appropriate figure to be generated.

Some process of this kind seems to be at work in divination by means of the Tarot pack, which is probably nowadays the most popular of all methods.

The use of a pack of cards for divination is definitely not aleatory, since each of the elements selected is distinct, and has a particular significance all its own. There are a number of packs of specially designed cards available for divination – the French firm of Grimaud, for example, market such sets as the cards of 'Mademoiselle Le Normand', or 'The Parlour Sybil' – but most diviners are able to make do with an ordinary pack of playing cards. And in this respect it is important to remember that the Tarot pack is also an *ordinary pack of playing cards*. Although some of the images of the Tarot pack may appear bizarre to north-western Europeans familiar only with the standard 52-card bridge and whist pack, they do not embody an intrinsic occult significance. For 500 years, the Tarot cards have been the standard pack for a variety of common card games that go under the generic name of *tarok* or *tarocchi*.

There are very many ways of 'consulting

the cards', and there is no reason to suppose that any one way is more correct or successful than any other. All that is important is that the practitioner should be completely confident about his or her method and the way in which the cards are to be interpreted. The easier methods make use only of the 22 trumps, which have been given by occultists the impressive title of Greater Arcana; the distinctive images of these cards are of great help in attaching significance to each, and in remembering what that significance is.

More complicated methods employ all 78 cards; but here even experienced practitioners find it necessary to resort to textbooks to remind them of the accepted significance of the numbered suit cards.

Ideally, to make consulting the Tarot a true divinatory method, each practitioner should decide exactly what meaning to attach to each card – even if this departs widely from what is commonly held to be the meaning, it should not affect the process of divination in any way. In practice, it is common to consult a textbook on the subject; although this may provide a rather stilted, formalised interpretation, it makes divination by Tarot very much easier.

The same kind of divinatory process can of course be carried out with a pack devoid of

The first mention of playing cards occurs in records for the years 1377 to 1379; by the end of the 15th century (above) they were widespread in Europe

Opposite: stages in the development of the images of two representative Tarot cards, Strength (above) and The Fool (below). The packs represented are, respectively: one attributed to Bonifacio Bembo, executed about 1480 (left); the 'Swiss' pack published by Müller since the late 18th century (centre top); a modern Italian pack of traditional design published by Modiano (centre); the Grimaud 'Marseilles' pack, from a 17th-century design (centre bottom); pack designed by the occultist Oswald Wirth, late 19th century (top right); a Spanish pack of early 20th century design (centre right); and pack designed by another occultist, A.E. Waite, and published at the turn of the century (bottom right)

Tarot trumps, such as a common 52 or 56 card pack, but in this case the interpretation is commensurately more difficult.

The ways in which the cards are used in divination are of two kinds: either a select number of cards is chosen for interpretation, or the complete pack is disposed according to a formula, producing a pattern of distribution in which the position of the card determines its part in the divinatory process.

As in all other methods of divination, the process comprises a questioner, who asks for advice by proposing a particular question, and the diviner, who interprets the answer. The cards may be dealt out either by the questioner or by the diviner – no two authorities agree on this, and it may also depend upon the particular method employed – but it is essential that both should concentrate fully upon the question. As with the *I Ching*, a frivolous question, or one that is idly put, will provoke an answer that may be equally facetious or, possibly, quite frightening in its implications.

One example must suffice to show how the Tarot cards are laid out in a pattern, and how they are then used for divination.

The questioner in this case is a mature but



still-young woman, who has been married for several years; she has a full-time professional job. Due partly to the tastes and partly to the particular ambitions of her husband, she finds herself compelled to live in a district that she finds unpleasant. Should she endeavour to make her present home as pleasant as possible, or should she try to persuade her husband to move elsewhere?

The particular arrangement of cards used is one known as the 'Celtic cross'; only the 22 Tarot trumps are required for this.

1. A card is chosen to represent the question; this is known as the significator. In this particular case The Star, representing 'new beginning; pleasure; salvation', was the card selected.

2. The questioner shuffles the remaining cards, cuts them, and places them in a pile some way to the left of the significator.

3. The top card of the pile is turned over from left to right (so that it remains as it was in the pile, either upright or reversed) and placed directly on top of the significator. This card represents the present conditions in which the questioner lives or works. The card is The World. In spite of the nature of the question asked, it therefore would appear that the questioner is on the whole satisfied



change; it brings knowledge of the future and new understanding of the past; it advises the questioner to face up to whatever change may come.

These first six cards drawn have presented a picture of the questioner and her problem, as well as revealing some small details that she did not provide. The final four cards, which are placed one above the other to the right of the table, supply the divinatory advice.

1. The first card represents the present position of the questioner, and may answer the question directly. It is Death – not to be taken literally, for this card represents change by transformation.

2. The second card represents people and factors that may have an influence upon the answer. It is the Wheel of Fortune which, though it also signifies change, counsels prudence.

3. The third card reveals the inner feelings of the questioner, which she may well have kept hidden. It is the Moon, reversed; this suggests very strongly that the questioner does not really want to make the change that she has said she is considering.

4. The final card represents the end result of everything indicated by the preceding cards. The Pope is the representative of the firm foundations of our lives, the concepts of natural law and justice. This card, appearing in this position, suggests that the questioner and her husband have a mutual sympathy and understanding; their marriage appears to be a successful one; and it would be dangerous to threaten its stability by pursuing the change that was the subject of the question.

The account book of the treasurer to Charles VI of France records a payment in the year 1392 to the painter Jacquemin Gringonneur for three packs of cards 'in gold and various colours, of several designs, for the amusement of the said King'. The three cards illustrated here – Death (left), The Sun (right) and The Fool (below right) – are from 17 that survive in the Bibliothèque Nationale in Paris and that were long believed to be the original Gringonneur cards. They are now, however, thought to be from the 15th century and of Italian origin

with her lot, and feels a sense of achievement in her work, and perhaps also in her home.

4. The second card is placed across the first, to represent any immediate influences that may affect the interests of the questioner. The card is Temperance: whatever decision is reached, it is likely to be controlled by reason.

5. The third card is placed above the first group of cards, to represent the ultimate aim of the questioner. This is the Fool, reversed, which confirms the previous card. And since it is reversed, it signifies the opposite of luck or fate, and implies a rational outcome.

6. The fourth card is placed below the first group to represent the influences from the past that have affected the questioner and the question she asks. The Empress tells us that she is a woman of considerable understanding and intuition.

7. The fifth card is placed to the right of the central group to represent the recent past. The Hermit suggests that the passage of time has brought wisdom and further understanding.

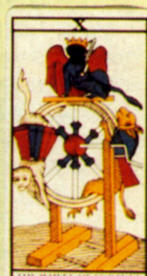
8. The sixth card is placed to the left of the central group to represent influences that may come into play in the near future. The Hanged Man represents adaptability and

A brief summary of the symbolic significance of the Tarot trumps

1 Magician	Man in search of knowledge; the answer he seeks
2 Woman Pope	Intuition, inspiration; subconscious memory, lack of foresight
3 Empress	Human understanding, femininity, sensuality, beauty and happiness
4 Emperor	Masculinity, independence, creativity, action
5 Pope	Advice: justice; healing
6 Lovers	Choice, decision
7 Chariot	Achievement, success; danger of defeat
8 Justice	Caution in taking advice; control of one's fate
9 Hermit	Time; wisdom; withdrawal
10 Wheel of Fortune	Change; prudence; the eternal return
11 Fortitude	Strength of purpose, coming danger
12 Hanged Man	Adaptability; desire to learn; violent change and sacrifice
13 Death	Change by transformation, rebirth
14 Temperance	Moderation, mercy; modification
15 Devil	The adversary; caution
16 The Tower	Punishment; pride; divine inspiration
17 The Star	New beginning; pleasure; salvation
18 The Moon	Uncertainty; changeability
19 The Sun	Splendour, health, wealth, affection; treachery
20 Judgement	Punishment or reward; final achievement
21 The World	Fulfilment, completion on a material level
0 The Fool	Fate; luck; the end



Above: how the Tarot cards are laid out in the spread known as the 'Celtic cross'. The significator card is The Star; laid on top of this is The World, representing the present condition of the questioner, and Temperance lies across both. Subsequent interpretation is explained in the text



A pattern of Tarot cards, however many have been laid out, is obviously very different from the pattern of dots obtained in geomancy (see page 1901), or the pattern of lines in the *I Ching* (see page 1926). Each of the cards has its own significance, and the position of each in the pattern also has a particular meaning. The Tarot cards must be read like the pages of a book: if we consider only the 22 trumps, there are over a thousand million million million different sequences. Add to this the incalculable number of groups of two, three, four or more and you will see that a combination can be obtained that will represent every conceivable situation – and that still leaves another 56 cards that can be used in interpretation

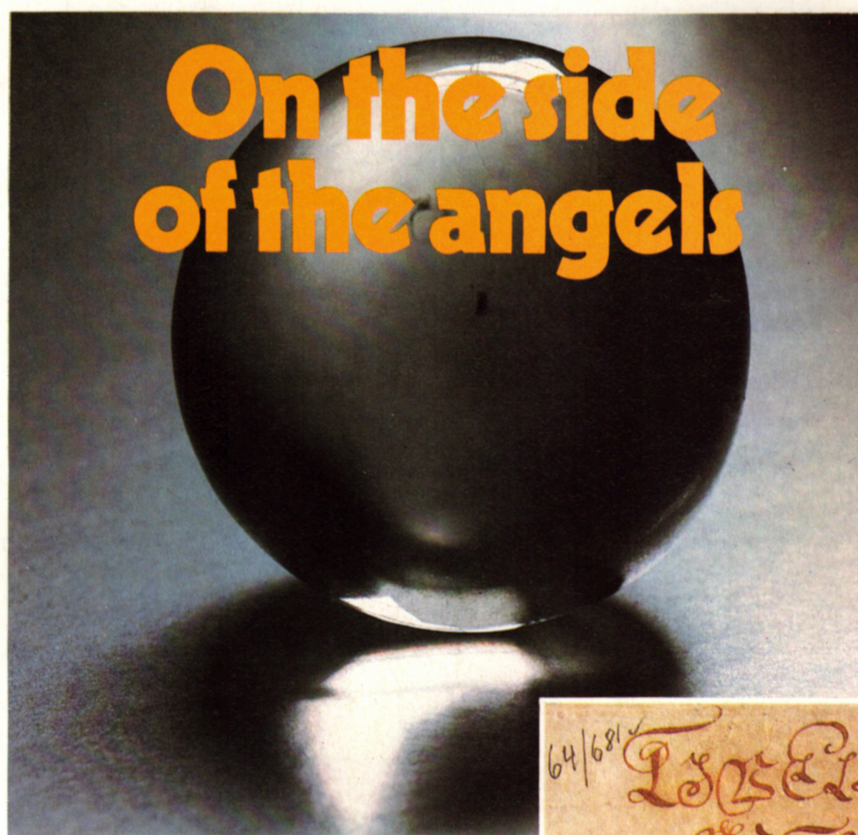
On page 1994: palmistry – what the lines of the hand reveal about the individual

John Dee was a respected scholar who had more than a scholarly interest in magic. For he claimed to have found a way to talk to the angels and use their secrets to develop 'Enochian' magic. Or was he deceived by a cunning medium? FRANCIS KING tells the story

JOHN DEE RATES AN ENTRY in most standard reference works for his contribution to the mathematical and navigational knowledge of 16th-century England. Yet this same man believed he had learned the secrets of the angels: what went on in heaven and which angels controlled various parts of the world, for example. Did he actually communicate with the angelic spirits? Or was he the victim of self-delusion and the deception of a cunning medium?

The majority of those who have studied Dee's life and opinions have come to the latter conclusion. The *Biographica Britannica*, for instance, describes him as having been 'extremely credulous, extravagantly vain and a most deluded enthusiast'.

Occultists tend to take a very different view – particularly those inclined to what has been called the 'Western Esoteric Tradition'. This is the synthesis of European astrology, ritual magic, alchemy and other techniques of practical occultism as developed by S.L. MacGregor Mathers and his associates of the Hermetic Order of the Golden Dawn in the late 19th century. It also incorporates some of the principles of Dee's system, called 'Enochian magic' and based on his presumed mastery of the language of the angels, called



'Enochian'. Many believe that Dee did learn the angels' tongue. And some argue that Enochian magic is of great significance and value. For, unlike other systems, it is not concerned with demons or devils and, because the language is of heavenly origin, it is supposed to enable the magician to control spirits more successfully.

But whether Dee was wise or foolish, an obsessed eccentric or a magus, there can be no doubt of his scholarship. His library, the printed and manuscript contents of which cost him more than £3000 (somewhere around £150,000 at today's value), was a very large one for the period. It included works on every subject with which 16th-century scholars concerned themselves. Theology, mathematics, geography, navigation, alchemy, astronomy, astrology and ritual magic – all were represented.

Dee was born on 13 July 1527 at Mortlake, now a London suburb, then a pleasant Surrey village. In view of the importance he always attached to astrology, it is interesting to note that, at the hour of his birth, the Sun was in Cancer and the zodiacal sign of Sagittarius was on the horizon. This combination, according to astrological devotees, is favourable for a career based on scholarship and the study of secret sciences.

These astrological indications were certainly confirmed when, at the age of 15, he became an undergraduate at Cambridge and commenced his studies with great intensity. As he himself recorded:

I was so vehemently bent to studie, that for those years I did inviolably keep



Left: John Dee, known as a scholar in reference books and as the developer of a system of magic in books on the occult. The preface he wrote for the first English translation of Euclid's work was said to have encouraged the revival of interest in mathematics in England in the 16th century. There are some who say he probably did the actual translation, though he did not get the credit for it

Blanche Parry, the Princess entered into a correspondence with Dee, which eventually resulted in the astrologer showing her Queen Mary's horoscope.

Through the agency of two informers, the links between Dee and Elizabeth were conveyed to the Queen's council. Immediately the unfortunate astrologer was arrested and thrown into prison. Not only were his astrological researches into the probable duration of Mary's life regarded as near treason, but it was believed likely that he was attempting to murder her by black magic.

Eventually Dee was cleared of the charges of treason, but he was immediately re-arrested as a suspected heretic. He gained his final release in 1555.

In 1558 Mary died and Elizabeth became queen. Dee enjoyed Elizabeth's favour as her astrological adviser. It was he who selected a propitious date for her coronation; it was he who was called upon for advice when it was suspected that sorcery was being employed against her.

Nevertheless, Dee's life was not entirely happy. He was perpetually short of money, spending most of his income on his library and his alchemical experiments. And he was distressed by the continued suspicions of many that he was, to quote his own words, 'a companion of hellhounds, and a caller and conjuror of damned and wicked spirits'.

Talking with angels

It is likely that those who regarded Dee in this light would have believed their worst suspicions confirmed if they had known of Dee's experiments in communication with the angels, which he began in October 1581.

The six months before this were troubled ones for Dee. His sleep was much disturbed, his dreams were peculiar, and there were mysterious knockings in his house. As the Australian philologist and writer on Enochian magic Dr Donald Laycock has remarked, it would seem that the spirits wished to contact Dee, rather than the other way round.

Dee worked through a medium, the first being Barnabas Saul who claimed to be able to see angels and other spirits in a magic crystal. But Dee was not satisfied with Saul and dismissed the seer after a few months.

On 8 March 1582 a new medium approached Dee, one Edward Kelley, a strange young man whose antecedents were obscure. He was only 27 years old but his short life seems to have been full of mystery, danger and questionable deeds. He had been a student but had not taken a degree. He had been a notary and, accused of forgery in the course of his work, was said to have had his ears cropped for his offence. He had employed ritual magic in the search for buried treasure. He had studied alchemy and was in possession of strange elixirs, powders and cipher manuscripts. Most sinister of all, he was reputed to practise necromancy, the rite



Top left: Dee's crystal ball, used by the mediums through whom he worked

Top: the talisman of wax made by Edward Kelley, Dee's partner in magic, on directions from an angel. The angels' language was called 'Enochian' by Dee

Above: part of a manuscript owned by Dee, which gives instructions for invoking Venus in ritual magic

this order; only to sleepe four houres every night; to allow to meate and drinke (and some refreshing after) two houres every day; and of the other 18 houres all (except the times of going to and being at divine service) was spent in my studies and learning.

Dee's efforts received their due reward and, in 1546, he was appointed Greek under-reader, a sort of junior professor. He was also made a fellow of the newly founded Trinity College. But even at this early stage of his career there were whispers that he dabbled in black magic. Some even suspected that an ingenious mechanical beetle he devised for use as a special effect in a Greek play was a creature from hell.

The next 30 years or so of Dee's life were eventful, exciting, and sometimes perilous. He travelled widely in Europe, lecturing at ancient universities and making friends among the scholars; he became interested in the 'angelic magic' expounded by Abbot Trithemius in his influential manuscript *Steganographia*; and he cast the horoscopes of the great men and women of his time.

It was this last activity that, in 1553, during the reign of 'Bloody Mary', brought Dee into danger.

At the time, Queen Mary's half-sister, the Princess Elizabeth, was being held in semi-confinement, suspected of plotting with Protestant malcontents to overthrow the Queen and place herself on the throne. Through one of her ladies-in-waiting,



of raising the dead for the purposes of prediction and divination.

At first Dee was suspicious of Kelley, but not for long. For Kelley saw the angel Uriel in Dee's 'shewstone' and was given instructions for the manufacture of a powerful talisman, and this convinced Dee of his magical powers.

The association between Dee and Kelley lasted for seven years. The two held hundreds of seances, the first at Mortlake in Surrey, the last at Cracow in Poland – for, on the instructions of the angels who spoke through Kelley, the two men and their families wandered thousands of miles up and down Europe. Records of many of their experiments, carefully compiled by Dee, have survived to the present day. They are often virtually meaningless to the modern reader who has not made a specialised study of Elizabethan magic and alchemy. But they do contain passages that seem to be precognitive. Take, for example, the following exchange that took place between Dee and the angel Uriel on 5 May 1583:

Dee: As concerning the vision which was presented yesternight (unlooked for) to the sight of Edward Kelley as he sat at supper with me, in my hall, I mean the *appearing of the very sea*, and many ships thereon, and the cutting of

the *hed of a woman*, by a tall black man, what are we to imagine thereof?

Uriel: The one did signify the provision of foreign powers against the welfare of this land: which they shall shortly put into practice. The other, the death of the Queen of Scots: it is not long unto it.

In other words Uriel, speaking through Kelley in the year 1583, was specifically prophesying an attempt at the invasion of England by some large fleet, and the execution of Mary Stuart, Queen of Scots. The reference to the executioner as a 'black man' in that day could have meant the executioner in his black hood.

Mary was executed in 1587 and the attempted invasion by the Spanish Armada came in 1588.

But little of the information supplied by the angels was as specific as this. Much of it consisted of obscure magical, mathematical and, particularly, linguistic teaching. The language of Enochian was, according to Uriel and his fellows, that spoken in the Garden of Eden. Lengthy discourses were dictated to Dee in this tongue – at first sight gibberish. For instance, *micaolz olprt* means 'mighty light' and *bliors ds odo* means 'comfort which openest'. Sometimes translations were obligingly provided by the angels. From these it is clear that Enochian is more than mere strings of syllables. It exhibits traces of syntax and grammar and has the rudiments of language.

Dr Laycock has carried out a detailed study of Enochian and, in the introduction to

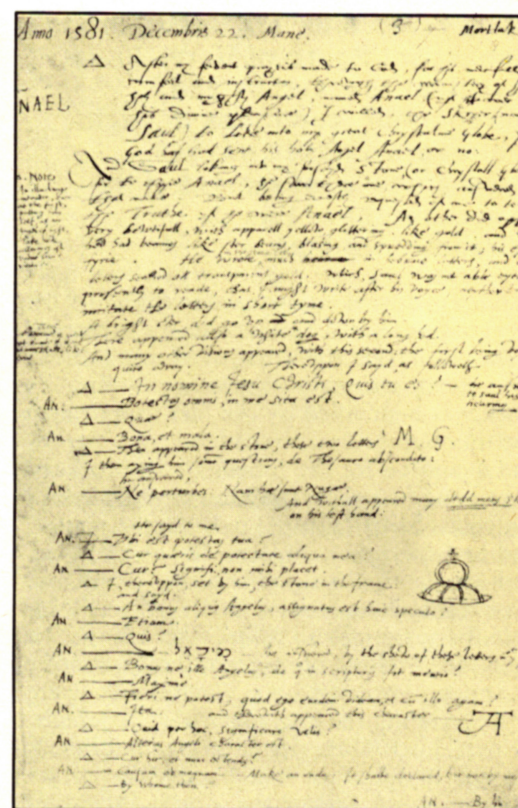
Right: a depiction of Kelley raising the dead in the churchyard of Walton-le-Dale in Lancashire. Kelley was a man of ill-repute with a shady past, but he won Dee's confidence on the basis of his genuine psychic skills

Far right: a manuscript in Dee's own hand, recording one of his conversations with the angels

Queen Mary (left) and Queen Elizabeth (below left) were prominent in Dee's life. The first imprisoned him for showing his horoscope of her to Princess Elizabeth. She in turn, when queen, made him her astrological adviser

Below: the Spanish Armada, sent against England in 1588. Five years before, Dee had learned about the invasion in a conversation with the angel Uriel who, as usual, spoke through Kelley





his *Complete Enochian dictionary* (1978), he concludes that its structure and grammar is remarkably similar to English. In spite of his scepticism about the language, Dr Laycock is prepared to admit that there may be something in Enochian magic. He remarks:

I have known well people who have pursued the study of Enochian from the point of view of practical occultism, and who claim that, whatever the origin of the system, it works as practical magic.

The seance on 17 April 1587 was the beginning of the end for the Dee-Kelley association. On that day, an angel calling herself Madimi gave instructions that the two men should sleep with each other's wives. Dee was deeply disturbed by this, wondering whether devils were impersonating angels; but the spirits urged him on: '... in hesitating you sin. ... All these things ... are permitted to you.' Dee still hesitated but, on 22 May, gave in and the wife-swap finally took place.

This event placed too much of a strain on the Dee-Kelley relationship and Dee returned to England, giving up all practice of magic. He died in poverty in 1608. Kelley preceded him in death, killed abroad in unknown circumstances in 1595.

What of the value of the Enochian magic, the Enochian language, and the other occult teachings conveyed to Dee and Kelley by their supposed angels? No one can be quite sure. But there is a lot to be said for the point of view expressed by Dr Laycock: 'If the true voice of God comes through the shewstone at all, it is certainly as through a glass darkly.'

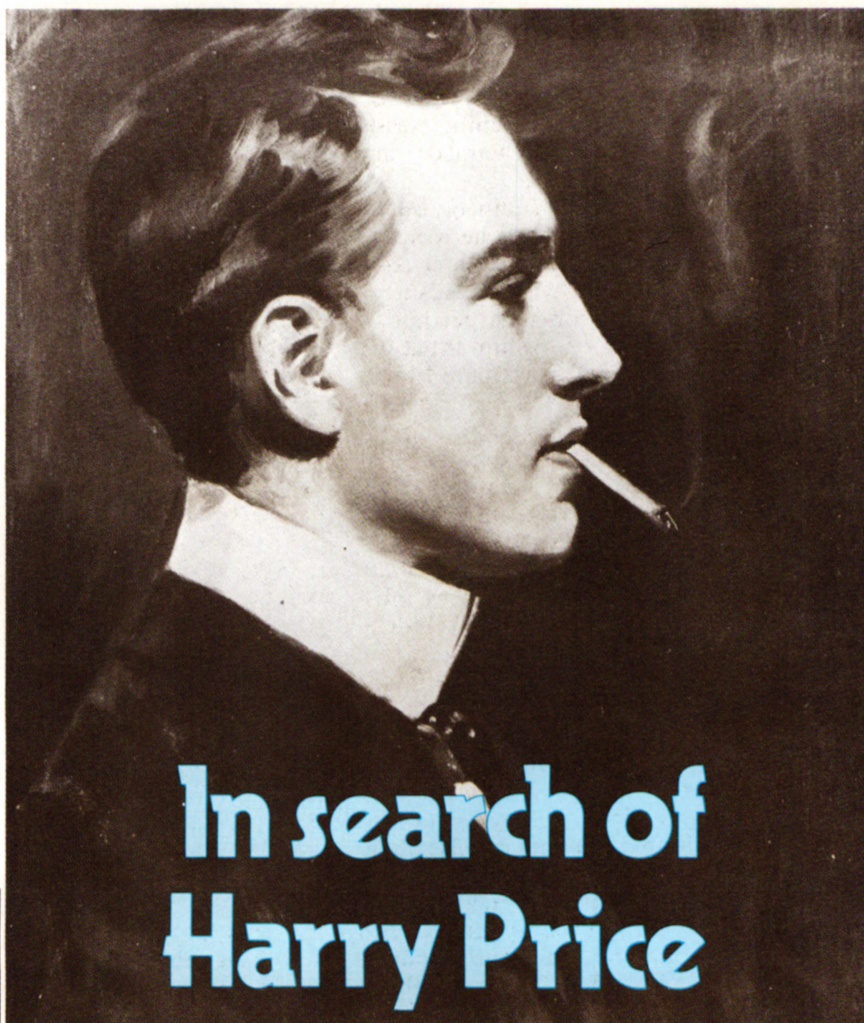


Further reading

Richard Deacon, *John Dee*, Muller 1968
 Peter French, *John Dee*, Routledge 1972
 Donald Laycock, *Complete Enochian dictionary*, Askin 1978

Many years after his death, the flamboyant figure of Harry Price, psychical researcher and entrepreneur, continues to excite controversy. RENÉE HAYNES gives a new assessment of the varied career of this extraordinary man

HARRY PRICE IS FAMOUS for his work in bringing psychical research to the attention of the public. He was a man of a warm heart, a clear head, a keen nose for news – but his work was bedevilled by the fact that he also had much ambition, no academic conscience, and a passion for the limelight. In his autobiography *Search for truth* he recorded that in his youth he had wanted to become a writer; and he retained throughout his many books and articles a gift for producing lively and very readable material – too lively, too readable for some of his critics, who felt that he preferred a telling phrase to minute scientific accuracy. Among his ambitions were to contribute to *Encyclopaedia Britannica* (which his father, in Harry's childhood, bought in monthly instalments); to be in *Who's who*; to collect the largest library of books on magic in existence; and to be offered an honorary doctorate by a university.



In search of Harry Price



He succeeded in most of these aims. He did contribute to *Encyclopaedia Britannica*; he appeared in *Who's who* (though some of the statements he made in his entry were queried after his death). And he certainly amassed a huge library. After enquiring as an incredulous eight-year-old just how an entertainer had got two pigeons out of an empty hat, he was given a 'conjuring manual', the first item in what was to become a collection devoted to conjuring tricks, Spiritualist writings and objective psychical research. As far as his ambition to be awarded a degree *honoris causa* was concerned, a suggestion was indeed made that he should be awarded an honorary doctorate, by the University of Bonn, in consideration of his offer to co-operate in setting up a parapsychology department there in conjunction with Professor Hans Bender. Price withdrew in 1937, however, when he thought that the University of London might fund a similar venture – and the doctorate was not awarded.

According to Price's own account, his interest in psychical research started early. As a boy, he claimed, he spent much of his spare time wandering round street markets and fairs looking at fortune tellers, hypnotists, quack doctors, and conjurers, and closely observing their methods; and on.

occasion he visited local seances. He also began to write plays, to cultivate an interest in archaeology and to collect Roman coins. On leaving school he joined classes in electrical engineering, and later evening classes in mechanical engineering, chemistry and photography.

He wanted to become an engineer, but by the time of his marriage in 1908 he was, like his father before him, employed as a commercial traveller – a job that demands aptitudes for making new contacts, getting on with businessmen and sizing up situations quickly. It is interesting to compare Price's experience with his remarks in *Leaves from a psychist's case-book* (1933) on 'what constitutes an ideal psychical researcher'. To 'familiarity with psychic literature of all countries' he adds 'an acquaintance with foreign languages, a knowledge of chemistry, biology, physics, mechanics, medicine' – and conjuring. This formidable polymath must also have 'a charming personality, the hide of a rhinoceros, a clear conscience, a sense of humour, and exceptional tact'. Price himself certainly had a number of these qualifications – although many people would jib at describing his conscience in the matter of professional ethics in psychical research as clear. In fairness to him, it is only right to say that Price's undoubted talents lay elsewhere than in academic research. Energetic, ambitious, itching to make his mark in a world he had experienced as highly competitive, Price was in all probability unaware of the code of honour that many of his fellow psychical researchers took for granted professionally.

Above left: Harry Price as a young man, in a painting by J. Dumayne. After trying various careers, Price became a travelling salesman – a job that developed in him a quick-wittedness that was to stand him in good stead as a psychical researcher. This photograph (left) shows him demonstrating the electrical equipment he used to monitor the effects produced by mediums at seances



Above: Mrs K.M. Goldney, one of the distinguished members of the Society for Psychical Research with whom Harry Price co-operated in psychical investigations. Mrs Goldney was later one of the co-authors of *The Borley report*, which accused Price of fraud in his investigation of the poltergeist activity at Borley Rectory in Essex

Below: Harry Price addresses a meeting of the Ghost Club – dedicated to dining and discussion – which he resuscitated in 1938

Price's contrasting assumptions, his methods, and his undisguised love of publicity jarred upon them.

Sensitivity may make a man conscious that something is wrong, but it does not necessarily show what that something is. Price interpreted the chill disapproval of his colleagues in psychical research as social snobbery; this, understandably, aroused a deep resentment in him, and may well have led to the fantasies about his own ancient lineage and professional background that he peddled as fact (see page 1843) and that undoubtedly damaged his reputation for integrity.

Music hall turns

Price's marriage seems to have improved his finances – his wife had a small private income – and enabled him to spend more time on his overriding interest. During the years before the First World War he investigated both 'vaudeville mediums' appearing as music hall artists and small-time practitioners who gave private seances. He discovered that they relied on a fine assortment of tricks. One performer whose methods Price exposed insisted on using, wherever he went, his own armchair – which, he claimed, was 'saturated with magnetism'. Sitting in it in the dark, Price discovered, the 'psychic' could unlock a panel in the back against which he was leaning, and gain access to a collection of hairpieces, masks, rolls of butter muslin with coat-hangers to put them on, a collapsible dummy, and other props.

A heart ailment that troubled him all his



Harry Price

life prevented Price being called up for military service. Nevertheless, his knowledge of mechanical engineering meant that he was put in charge of a small munitions factory. He still had time enough left over from his activities there to investigate some 20 allegedly haunted houses, but with little definite result.

At the beginning of the war Price had determined to found a laboratory for testing professional 'psychics'. This resolve was reinforced during the course of the war by the sight of people attempting to peddle seances to the bereaved, and to the relatives and friends meeting trains carrying soldiers returning home on leave at Victoria station; the soldiers and their relatives were also offered all manner of amulets, talismans and 'letters of immunity' against death. It was no doubt his lasting disgust at this exploitation of human misery and anxiety that prompted him, in the 1930s, to draft with a barrister friend a 'Psychic Practitioners (Regulation) Bill'. This aimed to repeal the Witchcraft Act of 1735, amend the Vagrancy Act of 1824, under which mediums and fortune tellers were liable to prosecution, and examine, register and control professional psychics in such a way as to make fraud impossible. This, a Private Member's Bill, was dropped at the outbreak of the Second World War.

Photographic exposure

After 1919, Price continued his project of founding his national laboratory, and in 1920 he joined the Society for Psychical Research. Here he co-operated from time to time in a number of investigations with various distinguished members, among them Mrs K.M. Goldney and Dr E.J. Dingwall, an experienced – and relentless – research officer. His exposure of the 'spirit photographer' William Hope, whom he caught substituting a prepared photographic plate for the marked one he had given him, appeared in the society's *Journal* in 1922, and caused considerable controversy.

In 1923, according to his own account, he met on a train a quiet, shy, young woman later known as Stella C.; she asked if she might borrow the copy of *Light* that he had been reading, as she had had odd experiences of her own, and would like to know more about them. She turned out to be a gifted psychic, and it looks as if his subsequent work with her was what made Price take an increasing interest in establishing fact, rather than concentrate on exposing fraud. Like others who collaborated with him in this case, he became certain that the phenomena she produced were genuinely paranormal, including the curious unexplained sensations of cold reported independently at seances by Sir Julian Huxley and by Dr E.B. Strauss of St Bartholomew's Hospital.

As a result of Price's report on Stella C., he was appointed in 1925 London-based Foreign Research Officer to the American



Society for Psychical Research, and went on working for it until 1931 when, as the result of an upheaval over the integrity of a famous medium, who used the pseudonym of 'Margery', the society was temporarily split and the post abolished. 'Margery' was later found to have passed off as 'spirit fingerprints' those of her living dentist. During his tenure of the post, however, Price had used his opportunities to the full: he had travelled extensively, making contact with psychical researchers in Austria, France, Germany, Poland and elsewhere, observing their methods and discussing their results.

His own National Laboratory of Psychical Research, which he had set up in a small way in 1923, flourished, and by 1926 boasted a lively council that included distinguished foreign members, and a large laboratory with advanced scientific equipment – including

Above: some books from Harry Price's library, devoted to conjuring, Spiritualist writings and psychical research. Price gave his entire library to the University of London in 1936 on permanent loan. He never succeeded, however, in his aim to 'found, equip and endow a Department of Psychical Research' at the university

Below: 'Margery', a physical medium whom Harry Price exposed as a fraud, 'materialises' ectoplasm at a seance



apparatus for producing x-rays, infra-red light, flashlight cameras, thermographs, dictaphones, microphones, and so on. There was also an electrical chair for use in 'dark' seances, a device that automatically recorded periods when a medium was not sitting on it and could therefore be engaged in producing fraudulent phenomena.

The laboratory moved more than once. In 1930 its lease at the premises of the London Spiritualist Alliance ended and, after the Society for Psychical Research had refused to concern itself with the venture, Price took over new premises. Among the many alleged psychics investigated here was the 17-stone (110-kilogram) 'materialising medium' Helen Duncan, who produced spirit forms revealed by flashlight photographs to consist largely of cheesecloth; the weave, the selvage and various tears and dirt marks were plain to see. Rubber gloves and a safety pin were also found; the rubber gloves presumably became the 'hands' of the materialised spirits, while the safety pin held their floating 'robes' together. Helen Duncan was thoroughly searched before she put on her one-piece black sateen seance garment, and retired to the equally thoroughly inspected cabinet in which she produced her marvels. The observers, of whom two were medical men, finally concluded that she swallowed and regurgitated the 'phantoms' – possibly, they speculated, from a secondary stomach. Price recorded that on being asked one night to agree to an examination by x-ray, the large lady rushed off, opened the front door and fled screaming down the street, hotly pursued by three professors, two doctors, and various other sitters.

In the public eye

Price's inability to refuse any challenge, however ridiculous, often led him into absurd situations. On one occasion, in 1932, he set off for the Harz mountains with Professor Joad to take part – in connection with the Goethe Centenary celebrations – in a folklore ritual in which a white billy-goat, after magical ceremonies, was supposed to turn into a handsome young man. He also could not resist the claims on his attention of Gef the 'talking mongoose', alleged to haunt an isolated farmhouse in the Isle of Man (see page 1921). This 'beast' sang, screamed, threw things about, read the papers, laughed, and sent investigators a tuft of hair (identical with that of the family collie) and some remarkable paw prints in plasticine; but on the morning on which Price was due to visit the farm, the creature deserted it, and did not return until the researcher had departed. Nevertheless, Price was aware of the publicity value of the affair and conducted a thorough investigation into a case that most psychical researchers dismissed out of hand.

Were the many criticisms levelled at Price's professional work justified? See page 2014



The physical medium Helen Duncan 'materialises' 'Peggy' in a seance conducted in her own home (left). The photograph clearly shows 'Peggy' to be a creature of papier-mâché and cheesecloth. Helen Duncan was investigated by Harry Price at his National Laboratory of Psychical Research in London (below); Price and his team concluded that she produced her effects by swallowing and regurgitating the materials



Below: Harry Price and Professor Joad spend a night in an allegedly haunted 16th-century bed in Chiswick, London, in 1932. Price's sense of adventure made him unable to turn down a proposition, however absurd





based on an artist's impression.

Heuvelmans dismissed the claim that the exhibit was a model as nonsense, revealing the ignorance of those who made it. He had himself discussed the Balls' claim to have made the model, in an account of the affair published in French in 1974. The hairy creature in the ice block was not a model of Cro-Magnon man according to any scientific description ever made. Cro-Magnon man has never been thought of as an apeman. He looked like modern Man (whose direct ancestor he is) – except that he may have been taller and better built.

Heuvelmans accepted that such a model may indeed have been made but insisted that, if so, it had been discarded. He and Sander-son had seen a real corpse, of an unknown creature, and that corpse was the exhibit that was being transported around the small towns of the United States.

The efforts made over the years to prove that the iceman is a fake have failed. (In fact the story of the model is pure hearsay, much less well-substantiated than the scientific description of the iceman itself.) But if the exhibit was the corpse of a living creature, what was it and where did it come from?

Heuvelmans carefully considered several possibilities: that the specimen was a hairy

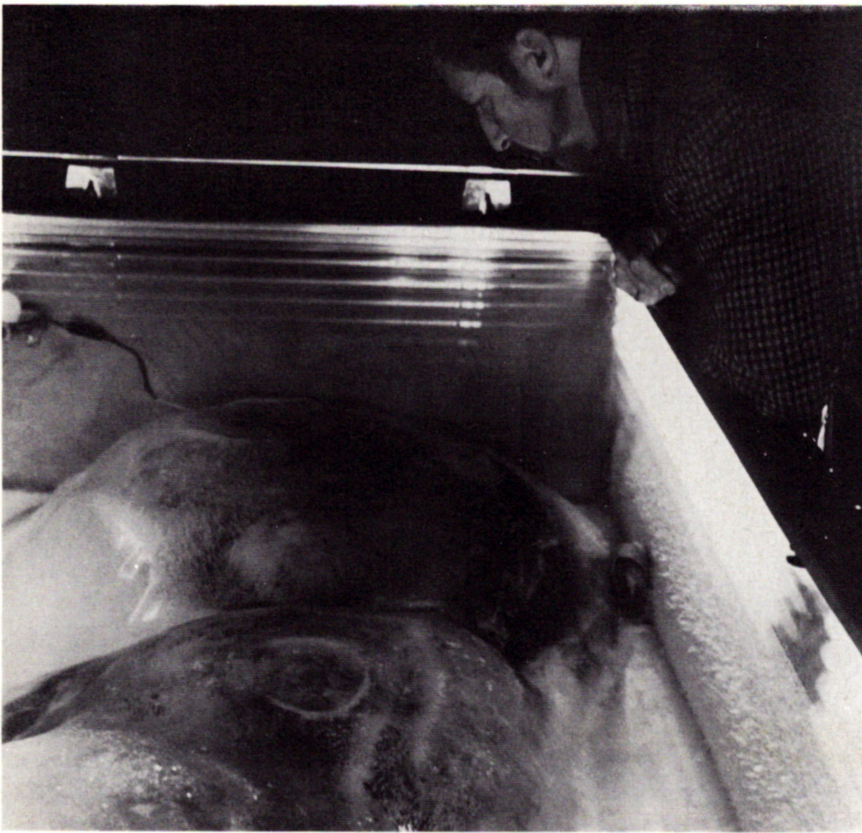
Who was the Minnesota iceman?

The 'apeman' preserved in ice by an American showman may have surviving relatives in the forests of South-east Asia. PETER COSTELLO follows the creature's trail and finds that it may have been one of the Vietnam war's stranger victims

FRANK HANSEN, THE FAIRGROUND showman, has continued to tour his Minnesota iceman around the small towns of America. Once he took the exhibit over the border into Canada and was nearly prevented from bringing it back again. Bernard Heuvelmans, the zoologist who had been so excited by the specimen, hoped that it would be officially impounded and subjected to a proper enquiry into what it really was, but these hopes were dashed when the iceman got on the road again.

Towards the end of 1981 the allegation that the iceman was a model was repeated, with a new twist. A Rhode Island newspaper stated that it had been made by a Disneyland artist named Howard Ball in the 1960s. This time, however, it was said that the hair had been implanted not by Pete Corrall but by some unnamed person in Mexico. Ball's widow and son confirmed that Ball had been asked to make a model of Cro-Magnon man,





Above: Bernard Heuvelmans, the Belgian zoologist, leans over the ice-enshrined form of the mysterious creature. Heuvelmans was convinced that the creature fitted the scientific description of Neanderthal man, supposedly extinct

Above left: *Homo pongoides* as it would have looked in life. This reconstruction by an artist was based on the accounts of Heuvelmans and Ivan T. Sanderson

Left: how Neanderthal man may have looked. He possessed heavy eyebrow ridges and a prominent jaw, but a comparatively large cranial capacity. Heuvelmans found the iceman to be strikingly similar to Neanderthal man; but other zoologists claimed that his description revealed a 'ridiculous compromise' between apes and humans

human being, that it was an ape that had been turned into a fake apeman by means of showman's trickery, that it was a long-frozen fossil man, and even that it might be a cross between a human being and an ape. But none of these theories explained the facts fully.

A painstaking study of his photographs and the measurements based on them convinced Heuvelmans that there was only one explanation, however startling. All the features he could see – the flattened front to the skull, the prominent brow ridges, the large face and broad turned-up nose, the big jaw and large teeth (visible in the later photographs), the short, stocky, muscular body – all these fitted only one creature known to science. He concluded that the iceman was a recently living specimen of Neanderthal man (see page 210).

Classic Neanderthal remains were found in France at La-Chapelle-aux-Saints in 1908. They were reconstructed by the palaeontologist Marcellin Boule, who portrayed a brutal-looking stooped creature. But more recent studies of later finds made in Europe and Asia have shown that Neanderthal man was more like us than Boule had allowed. He had a culture and even buried his dead. But it must be realised that we have little idea of what he looked like in the flesh: we have only his bones.

Heuvelmans found that in all respects his specimen approached the accepted norms for Neanderthal man. The creature was therefore human, he believed, *Homo* but not *Homo sapiens*. It was certainly not big enough to be a yeti or a bigfoot, the legendary giant

creatures of the Himalayas or Rockies.

There are many stories of 'wild men' from ancient Europe and modern Asia. Legends of hairy wild men were widespread in medieval Europe and were common in the art of those times. Today reports come from Asia of wild men allegedly existing today, especially in the remote mountain areas of the Caucasus, Mongolia and China.

Heuvelmans drew attention to some cave drawings and a small bone carving from a cave at Isturitz, in the Pyrenees in south-western France, which show hairy, snub-nosed figures that, he thinks, may well be representations of surviving Neanderthals made by early cave dwellers. It was thought for a long time that modern Man exterminated the Neanderthals, but they may have survived long enough to have gained a place in human art and myth.

Oddly enough, such traces of wild men are found in areas where prehistoric Neanderthal sites have been located by archaeologists. Reports of these creatures have been collected from time to time by explorers and travellers. Colonel Prjevalsky, a famous explorer of Mongolia at the end of the last century, heard about wild men. He discovered the wild horse of Mongolia, which was named after him. It is recognisable in the cave art of early Europe, and some have wondered whether, if a prehistoric horse survived in Mongolia, wild men might not also have done.

It was only when the late Professor Boris Porchnev and his colleagues in Moscow and Ulan Bator began to collect the unpublished reports of sightings that they realised how extensive they were.

Origin of the iceman?

What has all this to do with the iceman? Simply that the confused stories told by Hansen indicated an Asian origin for the specimen. But he was never very definite. He had said that the creature had been found floating in an ice block in the sea, that it had been purchased from a Hong Kong dealer (a man involved with the drug trade, apparently), and that it had been in a plastic bag when he first saw it.

Plastic bags of this type were all too familiar to Americans at the date when Heuvelmans and Sanderson talked to Hansen. Similar ones were used to bring home the remains, often badly mutilated and decomposed, of servicemen killed in the Vietnam war. Hansen himself had served with the US Air Force at Da Nang.

Here several different threads in the iceman story came together for Heuvelmans. It was a notorious fact that the aircraft conveying the dead from Vietnam to the United States were used for transporting heroin from the 'Golden Triangle' on the borders of Thailand, Laos and Vietnam. The scandal led eventually to official enquiries and arrests. The air base at Da Nang was a



major staging post on the drug route.

It was quite possible, then, that the specimens exhibited by Hansen had been killed in South-east Asia and imported into the United States in one of those plastic bags marked 'not to be opened', along with the dead servicemen and the drugs. Hence Hansen's concern, Heuvelmans imagined, to claim an American origin for the creature by falsely confessing to having shot it himself.

It should be pointed out that the FBI saw no reason to investigate the affair; furthermore, Hansen has always claimed that he is not the legal owner of the iceman. That mysterious Californian millionaire of whom he speaks may well know more about the exact origins of the carcass, but he remains beyond reach. Hansen himself is simply a travelling showman, with no great personal wealth. Certainly no one has ever suggested that he was involved in the drug trade or that he was responsible for the importation of the carcass into the United States.

Is there any independent evidence for the origin of the specimen? There are hints. In November 1966 Jim Lucas, covering the Vietnam war for the *New York World Journal Tribune*, filed a report on the misadventures of the US Marines along the demilitarised zone between North and South Vietnam. Sometimes they shot at tigers in the dense jungle. 'Other Marines,' Lucas added, 'report that they shot a huge ape.'

There are no known large apes in Vietnam. This incident, so vaguely reported, may have taken place as little as 18 months before Hansen began exhibiting the creature in May 1967.

Above: wild men appear in the carvings adorning many English cathedrals. In this scene, from Canterbury Cathedral, a party of these woodwoses, one on horseback, spear a wild boar. Wild men feature in the legends of all European countries: could they have been surviving Neanderthal people?

Above right: Professor Boris Porchnev, a Soviet scientist who has collected reports of 'man-beast' sightings. In this picture, taken in 1972, he is holding a cast of a gigantic footprint, supposedly of a wild man



Heuvelmans has confirmed that during the war there were widely current rumours in South Vietnam about the killing of 'some wild hairy man'. And an Australian journalist, Wilfred Burchett, related that Tran Dinh Minh, a leading member of the National Liberation Front, had once encountered a wild man. In 1949 in the border region of Dak-Lak he and a party of others followed a set of tracks made by bare feet. It led them to a cave inhabited by a primitive man with a hairy skin. The cave had some simple tools and baskets, but little more. Heuvelmans wondered whether this could be a surviving Neanderthal man.

Having traced a possible origin for the Minnesota iceman in South-east Asia, and having given detailed evidence to show that it was a Neanderthaler, Heuvelmans was forced to leave the matter there. After the initial flurry of interest, the scientific world showed no interest. Heuvelmans refused the spirited offer of a friend who wanted to 'liberate' the carcass in the name of science.

Hansen continued to tour the iceman around fairgrounds and sell copies of Ivan Sanderson's *Argosy* article about the iceman. His advertisements asked: 'Is the Bigfoot Creature only a myth?' and invited visitors to view 'the same mysterious specimen that is the subject of books, magazines, movies, and scientific journals published throughout the world'. Once, when asked what he was showing, he smiled and said: 'We're claiming it's a fabricated illusion.' Yet visitors could not but notice the odour of dead flesh that rose from the cabinet, mute evidence that this 'illusion' was once a living creature.

Further reading

Richard Bernheimer, *Wild men in the Middle Ages*, Harvard University Press 1952

Bernard Heuvelmans and Boris Porchnev, *L'Homme de Néanderthal est toujours vivant*, Plon (Paris) 1974

John Napier, *Bigfoot*, Cape 1972

Dear Sir,

In his article on pole reversal [issue 83] Nigel Henbest states that 'after the debate stimulated by Warlow's investigation, no one can seriously consider that the Earth flips. . . .'

I'm not sure how Henbest can be so certain of the outcome of a debate that has only just begun, but I do know that it would help to make the debate less one-sided if my antagonists adopted logical arguments.

If I begin with a pile of eight apples and then take six away, would you argue that I cannot have taken six away because there are only two left? Of course not. But Henbest does just that when he argues that 2 million Earth-sized planets cannot have come from Jupiter plus Saturn because they now contain only the weight (he means mass, I presume) of 400 Earths.

His figure of 2 million is in any case derived from an equally illogical argument. No statistician would dream of taking the extreme value of a distribution as the typical value for further calculation – but Henbest does. And it cannot be that he has simply misread my work. He actually quotes my figure of 20 or so geomagnetic reversals over the past 4.5 million years, then uses a value of one reversal per 2000 years – that is, more than 2000 in 4.5 million years!

His calculation also excludes gravity, the application of which makes multiple encounters between the same two bodies likely. And he further takes no account of the possible recycling of material. To put the matter into true perspective: far from needing Henbest's 'six Suns', the present amount of material in the solar system would be ample.

As for the chance that all of my 'darts' would miss the 'bull's-eye', perhaps Henbest would like to recalculate the odds under conditions that I have suggested, namely that both the dart and the bull's-eye are, say, negatively charged.

Apropos of this problem, the American astronomer Van Flandern has argued that a planet of 90 Earth masses in the orbit of the present main asteroid belt could have blown up about 5.5 million years ago, thereby producing the asteroids. He does not suggest a cause of this catastrophe, but I am sure I can leave it to your readers to think of something.

Could I ask Henbest to supply a reference to the discovery within the last few decades that has resolved the puzzle of the mammoths and established that they were arctic creatures? It must have been a truly remarkable discovery to have so completely negated all the previous evidence!

Finally, Henbest is right in one respect. I do take the evidence from myths seriously. As a scientist, I have to. Simple logic dictates that I cannot do otherwise, even though I am as averse to the outcome of that train of logic as Nigel Henbest so clearly is.

Yours faithfully,

P. Warlow

Brentwood, Essex

Dear Sir,

I am a son of the late Frederick Reichardt, referred to in issue 31 of *The Unexplained*, in your article 'Lost, believed kidnapped'.

How I came across the article is strange. While on holiday in a town four to five hours' travelling time from my home, I went into a shop selling all sorts of

articles, including a small selection of books.

In trying to kill time I looked at some of the books. The cover of your magazine tempted me to open it – and it fell open at the article mentioned.

At several points in the article doubt is cast on my father's word.

His reference to 'ANZAC' as a place can perhaps be explained by the pride that my father had in the fact that he was a part of this very valiant effort by the ANZACS – an effort perhaps seen now as futile. The names 'ANZAC' and Gallipoli were as one in his memory, and he often referred to the place and to the fighting there simply as 'ANZAC'.

The statement, I can assure you, was made by him – throughout his life, from the earliest days I can remember (I was born in 1932).

Because of this the story was not written down until the reunion on the fiftieth anniversary of the landing, when he came in contact with the other witnesses – for the first time, I believe, since the First World War.

I have no way of verifying other points that you mention in the article, but I wanted to give you these few observations as they are known to me. Perhaps I have written this for the sake of an old man who, when he died at the age of 84 years, still firmly believed in what he saw.

Yours faithfully,

W.A. Reichardt

Rotorua, New Zealand

Dear Sir,

I was speaking to a middle-aged friend of mine recently, whose father, aged 86, had died in a mental hospital. Like many old people suffering from senile dementia, he was often quite rational.

One day, while her father was still alive, my friend had been walking by the river bank. The city of Dundee is, of course, on the estuary of the beautiful river Tay. My friend was amazed to see that thousands of fish (bream, I believe) had been washed up and were lying dead on the river's banks.

Some time later my friend visited her father in hospital. He suddenly said: 'I had a very funny dream last night.' And he proceeded to describe what my friend had seen!

Now, was this just coincidence, or was it ESP? My friend thinks it was the latter as, she said, 'My dad and I were very close.'

Strange – to say the least – is it not?

Yours faithfully,

E. Hill (Mrs)

Dundee, Tayside

Dear Sir,

Is everything true that is in *The Unexplained*? And have you seen the things in the book, like the burning bodies and the cooling bodies? And have you ever seen a UFO?

One day, when I was on my way to hockey, I looked out of the window and I saw these white balls coming down, but no one had a camera.

Please could you reply. Thank you very much.

(Unsigned, aged eight)

Brighton, Sussex

Yes, some of us on the staff have seen UFOs and had other strange experiences. And as far as we can we try to make sure that everything we print is true.



THE WORLD'S MYSTERIOUS PLACES - 40
Burial caves on Mount Kinubari, Japan